

Theology Meets AI

Examining Perspectives, Tasks, and Theses on the Intersection of Technology and Religion

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1 Theology, Technology and Artificial Intelligence

Artificial intelligence (AI), blockchain, virtual and augmented reality, (semi-)autonomous vehicles, autoregulatory weapon systems, enhancement, reproductive technologies and humanoid robotics – these technologies (and many others) are no longer speculative visions of the future; they have already found their way into our lives or are on the verge of a breakthrough. These rapid technological developments awaken a need for orientation: what distinguishes human from machine and human intelligence from artificial intelligence, how far should the body be allowed to be changed and what are the dangers and opportunities presented by these technologies?

Many of these questions are also addressed to theology. For example, questions about the image of humanity, the understanding of creation, the ethics of technological body interventions or the moral status of robots. What does theology have to say about these technological developments? It is the right time for theology to scientifically explore technologization and AI and to formulate answers. As technology changes the various areas of human life, society and the world around us, the places and topics of theology are also undergoing transformation.

While questions raised by digitalisation have already been the subject of intense inquiry, theological investigation of technologization and AI is still insufficient. This volume, *Alexa, wie hast du's mit der Religion? Theologische Zugänge zu Technik und Künstlicher Intelligenz* (*Alexa, How Do You Feel about Religion? Theological Approaches to Technology and Artificial Intelligence*), deals with technology and artificial intelligence (AI) from an explicitly theological perspective. In doing so, it asserts that theology should reflect on its own theories and perspectives in the discourse on technology and identify the concrete implications of techno-

logical developments for theology. Some articles in this collection focus on AI, while others examine also other technologies.

As the first volume in the series *Theologie und Künstliche Intelligenz (Theology and Artificial Intelligence)*, this collection provides insight into the diversity of relevant research questions and topics that arise for theology against the background of technological transformations. These include transformations of the human, humanoid robots and religious robots, autoregulatory weapon systems, new possibilities in medicine and optimisation technologies. The volume incorporates perspectives primarily from Protestant theology, Catholic theology and Jewish theology, so in this introductory article, theology and religion are always considered to be plural, even though it has been written from the perspective of a Christian theologian and focuses on Christian approaches. These perspectives should be expanded in future research to include further viewpoints, e.g. those of the non-monotheistic religions.

In what follows, Section 2 establishes theses on a theology of technologization, and Section 3 presents a reflection on the theological perspective and tasks of theology in relation to technology. Section 4 illustrates possibilities of using technology and AI in churches and religious communities. Finally, Section 5 provides a detailed summary of the volume's contents, indicating the variety of possible approaches to theological engagement with technology and AI.

2 10 Theses on a Theology of Technologization

1. *Technologization is relevant to theology.*

Technology and AI fundamentally shape the reality of human life, society and co-world; they are changing how we live, conduct relationships, communicate, work, engage politics and society and understand the human being. Technologization is thus relevant for any theology that claims to connect with the reality of human life and to reflect on responsibility and justice in society and co-world. Technology accompanies us constantly in everyday life and is no longer a future topic for theology: it is already an explosive topic of the present. It is striking that the discourse on technology is teeming with religious motifs: we encounter ideas of salvation, hope for the elimination of suffering, cognitive and moral improvement of the human, resurrection narratives, fantasies of omnipotence, comparisons with god-like capacities, visions of paradise and the pursuit of immortality. These motifs and ideas require a discussion in theology and religious studies. In addition, religious practices and theology are also changing as a result of technologization (thesis 5).

2. *Theology is relevant to technologization.*

Not only is technologization relevant for theology, but the theological perspective is also relevant for technologization. It has already been shown that the rapid technological developments create a need for orientation in society, posing significant questions to theology, e.g., with regard to anthropology and ethics. Furthermore, despite significant declines in the importance of Christian churches, religions should not be underestimated as cultural actors. With their institutions, organizations and narratives, they influence our values, guiding principles, worldviews, social relations and community. However, relevance is not a given: it must always be understood as a task, a *becoming* relevant. Theology and religion embody a wealth of experience with regard to the social, religious and spiritual needs of humans, and these needs are relevant to a variety of technological applications, such as human-machine interaction and social robotics (e.g., in the use of robots in hospitals). Drawing upon these resources, theology can have an impact on the actual design and approach of future technologies.

3. *Thorough scientific research and a factual survey of the landscape of the discourse represent the starting point for theological engagement with technology, and polarisation should be avoided.*

Before judging, theology must first analyse technologization thoroughly and scientifically. At present, theology cannot have a say in many discussions about technology because it is technologically illiterate. Even partial and incomplete information risks failure to offer orientation, to establish relevance and credibility and to effectively address the topic and related human needs. The discourse on technology in general and the theological discourse on technology in particular are teeming with metaphors of struggle and war (e.g., there is an “invasion,” something has to be “fought” and something else “defended”), with accusations of hubris, polarisation and unclear use of terms. The debate is very emotional and many theologians see aspects of humanity or religion threatened. At the same time, technologies are often stylised as independent and powerful opponents to which humans will soon be inferior, helplessly at their mercy. However, technology is not a separate and independent counterpart, but rather something with which we are already in a close relationship. Theology should respond to technology with constructive criticism and thoughtful grievances, not with blind pessimism or irrational fear.

4. *A theology of technologization is interdisciplinary, interreligious and international. It experiments and breaks new ground creatively and courageously.*

Theology must be interdisciplinary, interreligious and international to adequately address technologization. In theological discourse on technology, cooperation with the engineering, technical and natural sciences is particularly important, and its form should not be limited to a mere interdisciplinary exchange: it should involve an appropriation of the methods of other disciplines and the construction of a common language. The new situation, the technologized society, necessitates breaking new ground and experimenting creatively and without fear.

5. *Religion and theology are transformed by technologization.*

Along with the overarching reality of human life, society and co-world, technological developments are also transforming religious practices and theology itself (Section 4). Religious robots, communication technologies and the chatbot “ChatGPT,” which promises new forms of research, are having an impact on religion and theology.

6. *Technologization challenges and questions theological concepts and theories and as a result, new theological approaches are necessary.*

Technologization is also transforming theological concepts and theories, alongside religious practices and forms of scientific activity. For example, especially in the English-speaking world, there are new intellectual movements that offer new insights on the relationship between humans and technology and thus offer new approaches in anthropology and ethics. Blessing by robots or participation in religious ceremonies using augmented and virtual reality, for example, will challenge church law regulations. Traditional concepts will continue to be challenged, and theology will have the opportunity to question them and develop further. In this effort, theology will not be able to limit itself to transferring old theories to a new situation; instead, new theories and concepts will be necessary. Believers’ experience with technologies should play a crucial role in these innovations.

7. *Technologization must always be seen from the perspective of both its challenges and its opportunities; it offers many opportunities for theology and religion.*

While theology often greets technological developments with fear, resistance and scepticism, attention to potential opportunities should complement constructive criticism. For example, social media have already demonstrated a significant capacity to reach young people. On social

media platforms people communicate their fears, sadness and joy, take political stances, and share their opinions and important life events. Church, religion and theology should also be involved in social media and understand them as an invitation to connect with the reality of young people's lives.

8. *Theology must dare to contend with neglected and silenced topics and explore completely new ways of thinking.*

A theology of technologization must address a number of issues that it is currently reluctant to engage, including sex robotics, religious robotics, and both reproductive and contraceptive technologies. Technologization is inevitable, and if theology does not get involved, it will continue to develop without the theology's voice. New issues need new ways of thinking, and theology can be innovative if it reverses long-accepted ideas. If, for example, traditional theology rejects the proposition that AI and robots have consciousness and a soul, it must first discuss its definitions of consciousness and soul and explore whether it can actually refute the statement. In addition, if it does not consider AI and robots as part of creation, it must first establish what constitutes creation and demonstrate that these entities are excluded from it.

9. *Theology must be involved in the design and development of technologies.*

Doing theology should not be limited to theories and ethical guidelines. Instead, theologians need to be involved in the design and development of technologies. In this stage decisions are made about "in whose image" technologies are developed, i.e. which groups of people do not have a say in these decisions,¹ which conceptions of human beings and human values are relevant and for which purposes technologies are developed.

10. *Theology should become an influencer.*

Theology should not simply react to existing conditions and merely comment on developments. Rather, it should become an influencer in technologization, developing and strengthening positions, generating innovative output. What exactly does the theological perspective contribute to the discourse on technologization? Potential answers include exposing power relations and discrimination; examining the co-world; strengthening a dy-

¹ GRAHAM, Elaine L.: Representations of the Post/Human: Monsters, Aliens, and Others in Popular Culture. New Brunswick (NJ) 2002, 61, 111, 123.

namic and open understanding of humanity; putting forward new reflections on the body; integrating sexuality and feminist, queer, anti-racist and intercultural perspectives; and standing up for diversity.

3 The theological perspective and the tasks of theology

In theological discussions at conferences and in research groups or commissions, two questions come up again and again. First, what is the specific perspective that theology brings to the discourse on technology? How can theology contribute? Is the theological perspective different from that of other disciplines? Second, the tasks of theology in the context of technologization are also under discussion. The authors represented in this volume and others in the field have ventured initial answers.²

The perspective of theology

What can theology contribute to technologization? What specific perspective does it bring?

What is called “technologization” is an ambivalent phenomenon. On the one hand, it opens up new possibilities for individuals and society – on the other hand, it bears the danger of driving social divisions and restricting freedom. In order to approach technologization appropriately and to proactively meet its challenges, it is important to take both into account. With its rich tradition of thought and its variety of powerful figures of reflection, theology can sharpen our own perspective, help us not to fall for exaggerated hypes or overly gloomy technological dystopias, and contribute to finding a good way of dealing with technologization.

Max Tretter, Protestant Theology, Erlangen

Theology specifically but also the humanities broadly is an integral part of the technologization of any culture, as we provide the means of critical reflection on its development and implementation. Such critical reflection is one of the only defenses against the insatiable ethos of capitalism, which imposes no natural limits and asks no ethical questions beyond the demands of the market.

Katherine Smith, Catholic Theology, New York

² For details on the authors, see the author index.

Theology offers a critical perspective from which to engage the massive process of technologization. In the three Abrahamic traditions, but especially in Judaism, theology reminds us that a) humans are not their own makers; b) that embodied humans should not be reduced to data; and c) that relationality is the core of being human. The task of theology is to challenge us to examine the ethics, existential meaning, and societal impact of human-made technology rather than assume that it is either morally neutral or necessarily beneficial.

Hava Tirosh-Samuelsan, Jewish Theology, Phoenix, Arizona

Theology is the advocate of the human being of the future. A future that will be so unimaginably decentralised, participatory and free.

Laurence Lerch, Catholic Theology, Lucerne

These responses emphasise theology's role in the critical examination of technological developments. This orientation includes exposing ideologies and power relations; in raising consciousness about the marginalised in many religions, theology can draw attention to discrimination, advocate for justice and give voice to groups of people who are usually left out of discussions about technology. However, the perspective of theology should be twofold: in addition to engaging in critique, these responses also point to opportunities and new possibilities.

Tirosh-Samuelsan highlights the importance of relationality. How does technology change interhuman relationships? Theology's responses to this problem have been neglected so far, yet it is precisely theology that lends itself to reflecting anew on our relationship to non-human entities: it has, for example, many resources for reflecting on very specific forms of relationships with the non-human (e.g., in the Bible) and an ethic for dealing with the Other. It also has a long history of concerning itself with the social needs of humans, which is relevant in thinking about social robotics, and with spiritual needs, which is central in religious robotics.

Furthermore, in the course of technologization, many anthropological and ethical questions about the image of human and the world emerge. The concept of humanity, or the anthropology of technology, provides a good starting point for theological engagement with AI and technology. What understandings of humanity are conveyed in the technologies? Through technologies, new understandings of humanity and the body are being designed. Theological anthropology of technology asks "in whose image" technologies are designed, which groups of people are underrepresented in technologization and gives them a voice.³ Who is included in technologization also affects how we understand AI. Currently, a "Western" understanding of intelligence and "Western" values predominate in the field of AI. Who participates in technological advancement also influences the purposes for which AI is used and developed.

³ GRAHAM: Representations, 61, 111, 123.

Theological anthropology of technology can advocate for a dynamic understanding of human beings that is open to change and takes plurality into account.⁴

However, theological engagement with AI and technology should not be limited to anthropology. The diversity of methods and disciplines within theology makes it possible to explore technologization comprehensively. These reflections lead to the second question, namely the tasks of theology in the context of technologization.

The tasks of theology

What tasks arise for theology in view of technologization?

The first task of theology, academically speaking, is careful study of the subject and landscape. Too often, theologians rush in with judgment without understanding the technology at hand.

Katherine Smith, Catholic Theology, New York

Technology is part of human cultural practice; like culture as a whole, it serves to cope with life. Ethical theology has to examine technical culture again and again with regard to this purpose and thus resist tendencies towards sacralisation and self-purposing.

Yannick Schlotte, Protestant Theology, Munich

Theology, for me, means to be vitally concerned to investigate, discover, and live in accord with divine will. Now, if we understand technologization to be the design, development and deployment of tools, then the task for theology is, quite clearly, to ensure that our tools are designed, developed and deployed in accord with divine will.

Mois Navon, Jewish Theology, Tel Aviv

Technology has forced religion to foster a relationship with cyberspace. Virtual theology is needed to continue preaching religious practices and beliefs to the masses that have

⁴ See PUZIO, Anna: Über-Menschen. Philosophische Auseinandersetzung mit der Anthropologie des Transhumanismus (Edition Moderne Postmoderne). Bielefeld 2022, Part III; Puzio, Anna: Zeig mir deine Technik und ich sag dir, wer du bist? – Was Technikanthropologie ist und warum wir sie dringend brauchen. In: Diebel-Fischer, Hermann/Kunkel, Nicole/Zeyher-Quattlander, Julian (eds.): Mensch und Maschine im Zeitalter 'Künstlicher Intelligenz'. Theologische Herausforderungen. 2023; Puzio, Anna: Digital and Technological Identities – In Whose Image? A philosophical-theological approach to identity construction in social media and technology. In: Cursor (2021). Online at: <https://cursor.pubpub.org/pub/y2bcesx4> (as of: 14.03.22).

an online presence and for those who turn to virtual spaces for religious discussions and inquiry. Religion is now offline, online, and hybrid.

Sana Patel, Islamic Theology, Ottawa

Smith assumes that theological engagement with technologies first needs deep scientific exploration and a thorough survey of the discourse. After that, conceptions of humanity and new ethical challenges can play an important role. Schlote points to ethics and coping with life, and Patel makes a strong case that theology must come into direct contact with technologies.

4 How can churches and religious communities use AI and technology?

The possibilities for using AI and technology in churches and religious communities are varied, and will change over time as technology advances. Therefore, only some possible perspectives for the use of technology and AI will be outlined here. As there are specific ways of dealing with images, different religious teachings and regulations in religious buildings, the focus in this Section will be on Christianity. However, the ideas presented here can be applied to many other religions.

AI can play a major role in many processes that run in the background. For example, in event organization, community management and data management. AI can efficiently handle data such as member information, analyze, sort and make it more accessible. Additionally, AI can be used for predictions and process optimization, opening up new opportunities for data use within religious communities. Furthermore, AI and technology can also be used for targeted marketing, strategy development and audience engagement.

In recent years, AI has made significant progress in dealing with texts, images and music which play an important role in religions. Text recognition and generation, music composition, image recognition and AI-generated images can be used for religious practices and events, visiting religious buildings and religious education. The use of AI for translation or rephrasing into plain language can contribute to an inclusive church. As technology advances, new opportunities for presenting religious communities' messages and information material digitally are emerging. This can include utilizing projections, overlays, bots, and touch screens. Additionally, AI can be used for Bible study and knowledge management. AI-based text and image tools will also transform theological research, e.g. enquiry and text generation, biblical research and the handling of ancient texts and old scripts.

Virtual and Augmented Reality (VR/AR) are gaining popularity in the cultural sector and represent an exciting opportunity for churches and religious communities. In religious education, VR/AR can provide access to ancient worlds and historical journeys, and enable visits

to religious sites. Many religions attach great significance to certain places and countries, but many believers are unable to visit them. Additionally, it can make participation in religious ceremonies possible for those who cannot attend in person, especially the ill. Using VR/AR, worshippers can participate in religious ceremonies from home, care facilities, or hospitals, allowing them to touch religious objects with special equipment and experience haptic and olfactory impressions. This technology can also provide special access to religious events for people with disabilities, such as facilitating certain movements. In this way, VR/AR can help create an inclusive church experience. Furthermore, completely new uses of virtual and augmented reality are conceivable. They can be used in religious rituals or accompany spiritual experiences. This again shows that religious practices are also being transformed in the course of technologization. Likewise, information material and religious messages can be made accessible and interesting in new ways. Furthermore, immersive art, which immerses viewers in a multimedia experience with light, sound, VR glasses, video projections, and haptic and olfactory effects, is gaining popularity. As art plays an important role in many religions, offering immersive art in religious communities is a valuable opportunity.

Another technology that is likely to shape religions and religious communities is robotics. Religious robots are a form of technology that are specifically designed for use in religious contexts. They are most commonly found in non-monotheistic religions and particularly in Asia, but as technology continues to advance, it is likely that their use will become more widespread. These robots can perform a variety of functions, including accompanying prayers, conducting conversations, celebrating religious ceremonies, reading from religious scriptures, and playing music. They can also give tours of religious buildings, answer questions about the specific religion in question, and even transmit religious celebrations to those who are unable to be present in person. Even before religious robots are widely used for explicitly religious purposes, it is likely that religious aspects will be integrated into social robots. Social robots can be used, for example, in the health sector, in hospitals and care facilities. These robots can have conversations, give medication or injections, and make the long hospital stay easier for children and their parents. As they interact with patients and hold conversations, it is likely that religious and spiritual needs may arise, particularly in the context of illness and care. This raises an important question: should these robots be atheistic or agnostic, or should they also provide information about different religions, have religious values, and have religious and spiritual elements integrated into their programming?

Furthermore, the many functions that are known as “smart home” can also be applied in religious community buildings. Smart home refers to the networking of technology in the house such as lighting, heating, air conditioning, door locking, voice assistants, kitchen appliances, televisions, and other entertainment electronics. In religious buildings, other technologies and functions would be conceivable. Analogous to smart home, there would be smart church.

In the discourse of technology and in many religious communities, there is fear that technology will increasingly replace people and valuable interpersonal experiences will be lost. However, technologies do not have to replace or imitate people, but it is beneficial when technologies do what they do best. This includes: data processing and storage, certain lifting movements in care and the characteristic that people are less ashamed of technology than of people in some care activities, as well as impressive virtual experiences, visual and haptic effects that complement religious practices or make religious ceremonies more inclusive.

5 About the Volume

Alexa, wie hast du's mit der Religion? Theologische Zugänge zu Technik und Künstlicher Intelligenz (Alexa, How Do You Feel About Religion? Theological Approaches to Technology and Artificial Intelligence) brings together German- and English-language contributions on technology and AI from German-speaking and international perspectives to illustrate the diversity of theological research discourses. The aim is also to engage in interdisciplinary discussions of theology, especially with the engineering, technical and natural sciences. The contributions were written primarily by researchers in Protestant, Catholic and Jewish theology.

The volume is divided into five sections that highlight the transformations in various areas of human life and in theology in the context of technologization. As the inaugural volume of the series *Theologie und Künstliche Intelligenz (Theology and Artificial Intelligence)*, this collection of articles provides insight into the diversity of theologically relevant topics and offers an overview of current research. The volume cannot address all the relevant issues, especially because they will constantly change, but it does offer productive starting points for future theological investigation.

The first section, *Transformation of the Image of the Human Being: Human and Robot*, undertakes anthropological reflections. Technologization has clearly transformed images of the human. For *Katherine Smith*, anthropology is one of the most important research fields in the theology of AI discourse. Based on her experiences with human-like medical training manikins at the Barbara H. Hagan School of Nursing and Health Sciences at Molloy College in New York, she explores connections between anthropology and AI. In her contribution *Learn, Remember, Act: Theological Anthropology and AI Metaphor* she compares the differences between humans and AI in terms of learning, remembering and acting. In his contribution *Grundlinien eines Menschenbilds der Künstlichen Intelligenz (Basic Outlines of the Human Image in Artificial Intelligence)*, *Lukas Brand* addresses the image of the human that AI systems represent. Using the example of the humanoid robot “Optimus”, which Tesla presented to the public in 2022, he analyses the technological reproduction of the human being. *Sven Nyholm* also focuses on

humanoid robotics and discusses the moral status of robots in his article *Wie sollen wir mit künstlich-intelligenten humanoiden Robotern umgehen? (How Should We deal with Artificially Intelligent Humanoid Robots?)*. Nyholm asks whether robots can possess, mimic or represent morally relevant properties or abilities. In his article, he offers an overview of the current international debate on robots as bearers of rights.

In the second section, *Transformation of Religion: Robots and Religion*, the discourse on robots is pursued in relation to religious contexts. In her contribution *Robot Theology: On the Theological Engagement with Robotics and Religious Robots*, Anna Puzio examines religious robots, i.e., robots used for religious purposes. She highlights the role of this technology in different religions, pointing to the importance of time-dependent, culturally negotiated concepts of human and non-human, life and creation. Her article contributes to the profiling of future theological engagement with robotics. *Hendrik Klinge* turns to this issue from a different perspective by examining the religiosity of robots themselves. In his article *Do Robots Believe in Electric Gods?*, he employs a theological Turing test and draws upon Wittgenstein to investigate whether robots can have a religious faith.

The third section is dedicated to the *Transformation of the Body in the Fields of Medicine and Optimisation*. *Max Tretter* begins by examining AI self-tracking, an already widespread aspect of everyday life that is supposed to counteract uncertainty and enable new freedom of choice. In *Ambivalenzen gegenwärtiger Gewissheitsbestrebungen (The Ambivalences of Current Certainty Efforts)*, Tretter utilizes Jean Baudrillard's simulation theory to explore how these technologically generated certainties actually affect human freedom of choice. In his article *On Digital Twins and Heavenly Doppelgangers*, *Yannick Schlote* contends with digital twins in medicine, which is predicted to become a major issue. An example of digital twins is the digital representation of patients to simulate medical applications. Schlote demonstrates the similarities between the digital twin and the gnostic belief in the coexistence of human beings and heavenly doppelgangers; based on this comparison, he provides an ethical evaluation of the digital twin phenomenon. In his article *Impulses for Questions of Corporeality in Ethics against the Background of Moral Enhancement Discourse (Impulse für Fragen der Leiblichkeit in der Ethik vor dem Hintergrund des Moral-Enhancement-Diskurses)*, *Dominik Winter* also looks at future technologies and, in particular, moral enhancement, i.e., the moral improvement of humans through technological influence, building on a transhumanist definition of the relationship between body and mind.

In a theology of technologization and AI, *autoregulatory weapon systems* is also a central issue, and it is the focus of the fourth section of the volume, *Transformations of War*. In her article *Automatisation Challenging Peace Ethics*, *Nicole Kunkel* argues that such weapons can kill people, but are based on problematic algorithms and, in her opinion, cannot make moral decisions. Following up on Kunkel's insights into the overall discourse, *Mois Navon* focuses

on human dignity from the perspective of Jewish theology in the article *Autonomous Weapons Systems and Battlefield Dignity*. Navon argues that dignity on the battlefield is an ethical category of its own, and it is defined quite differently in peacetime.

Finally, the section *Transformation of Theology: Theory and Critique* shows how, in the context of technologization, theologically relevant theories change, new theories emerge, and a theological critique can be practised. In the article *Jewish Philosophy and the Critique of AI Technology*, Hava Tirosh-Samuelsan draws on Emmanuel Levinas, Hans Jonas and Jonathan Sacks to criticise transhumanism. Tirosh-Samuelsan counters transhumanism with the values of freedom, responsibility and embodied dignity as critical responses derived from Judaism. Next, in the article *Digitale Transformation des Unsichtbaren (Digital Transformation of the Invisible)*, Lukas Ohly makes some *Creation-theological remarks on the limits of digital fabrication following Hannah Arendt (Schöpfungstheologische Anmerkungen zu den Grenzen des digitalen Herstellens im Anschluss an Hannah Arendt)*. Ohly also discusses digital communion. Simon Reiners then engages with the metaverse and humanism in the article *Metaversum und resistente Körperlichkeit (Metaversum and Resistant Corporeality)*. He places the body at the centre of his reflections and discusses material-feminist theories, Donna Haraway and Theodor Adorno.

This volume is a follow-up to the conference *Alexa, wie hast du's mit der Religion? Technology, Digitalisation and Artificial Intelligence in the Focus of Theology*, organised by the Netzwerk für Theologie und Künstliche Intelligenz (neth:KI) (Network for Theology and Artificial Intelligence) in 2021 (conference team: Lukas Brand, Nicole Kunkel, Julia van der Linde and Anna Puzio). This international and interreligious network aims to promote theological engagement with technology and AI. The conference papers were supplemented by further contributions, including from members of the neth:KI network, and all articles have undergone a double peer review process. We would like to thank Lukas Brand for his contribution to the first conception of the volume, and also Saskia Fischer for her assistance with the preparation of the manuscript. The publication was supported by the Open Access Publication Fund of the Humboldt-Universität zu Berlin.